GUACANAGARI
MONTEZUMA
GUATIMOTZIN
POWHATAN
POCAHONTAS
SAMOSET
MASSASOIT
KING PHILIP
UNCAS
TEDYUSKUNG

PONTIAC
CAPTAIN PIPE
LOGAN
CORNPLANTER
JOSEPH BRANT
RED JACKET
LITTLE TURTLE
TECUMSEH
OSCEOLA
SEQUOYA
SHABONEE

BLACK HAWK
KEOKUK
SACAGAWEA
BENITO JUAREZ
MANGUS
COLORADAS
LITTLE CROW
SITTING BULL
CHIEF JOSEPH
GERONIMO

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

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1911

WHAT WILL BECOME OF THE INDIANS.

By

Edward Jacker.

From AMERICAN CATHOLIC QUARTERLY REVIEW. Vol.II.

Philadelphia: 1886.

Tory Government, of the popular depression caused by the prospect of coercion and the inability of the farmer to pay the present rent; and utilize all these things for the purpose of forcing a bad bargain upon the tenantry. The *Daily Express*, the organ of the landlords in Dublin, revealed the whole scheme in an article it recently wrote upon Mr. Parnell's skill. No tenant, said the organ of the landlords, need be evicted if he be [illegible] ble. All he has to do is to consent to purchase his h [illegible]; a [illegible] at once he obtains a reduction of twenty-five per cent. in his re[illegible]al. This is true; for the purchase of the holding at once does reduce the rent from twenty-two to twenty-five per cent. under the Land Purchase Act. But it is scarcely necessary to point out that, notwithstanding, the purchase is a bad bargain if it take place on a rent that is too high; and any purchase that takes place now must take place on a rental that is too high. Until, then, there is a new revision of rents which will bring them down to the figure demand[illegible] by the revolution in prices, all purchases of land are bad bargains [illegible]ad alike for the Irish farmer and for the British taxpayer. These things will, of course, be brought out in debate, and will have much effect upon the English Liberals and still more upon English opinion outside. If the British masses be once convinced that the Tory Ministry are helping the Irish landlords to force bargains which will necessitate a tax upon the Imperial Exchequer, then the Ministry is undone.

Mr. Gladstone is said still to hesitate very much at reopening the settlement of 1881, and one can well understand his hesitation. Besides, he regards the question of the rent as so full of thorns that it would be very unwise of any Government to enter upon it. But the facts of the case will prove too much for his hesitation; and we fully expect that he will soon be driven to the same position as the Irish party, and join in the demand for a revision of the rents. The Radical party, at the same time, are resolved to push the controversy from Parliament to the country; and an active winter campaign is looked forward to. Every day brings the Liberal p[illegible]y closer to the opinions of the Irish members. The future, then, is well assured. There may be a short delay; but it is the small pause in the inevitable race which in retrospect will scarcely be remembered. In the calm review of the circumstances of the struggle which we have attempted to set forth in the preceding pages no man can find any reasonable ground for feeling anything but sanguine as to the future of the Irish cause and the early triumph of Irish nationality.

WHAT WILL BECOME OF THE INDIANS?

Acta et Decreta Concilii Plenarii Baltimorensis Tertii. Baltimore: Murphy. 1886.

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior, for the year 1885. Washington: Government Printing Office.

THE enactments of the Third Plenary Council of Baltimore concerning the better support of our Indian missions have, undoubtedly, been hailed with joy by every friend of the cause. The following is a translation of the four paragraphs (*Tit.* VIII., Cap. II., 241–243) referring to the matter:

"Holy Mother Church has won undying honor by the history of her Missions among the aboriginal population of North America. And justly so; for, from the time of the first discoveries in the New World to the present day, a large number of her sons, impelled by apostolic zeal and charity, have, amidst the greatest hardships, preached the gospel of the Kingdom of God to those poor brethren of ours, redeemed by the blood of Christ, and worthy of the compassionate care of Mother Church.

"Accordingly, the Fathers decree, that the Committee (Indian Bureau), established in 1874, by his Grace the Most Reverend Archbishop of Baltimore, for the purpose of pleading the cause of the Indians with the Government, be maintained, with this modification, that it consist of four bishops, to be presided over by the Archbishop of Baltimore, and chosen, for a term of five years, by those prelates in whose dioceses Indian tribes are living. It will be the office of the Committee to locate at the Capital a priest, who shall act as Commissioner, and, in conformity with the rules to be laid down by the Committee, carefully conduct the matters enjoined on him by said prelates, and in general promote the welfare of the Indians, as opportunity may offer, and with the best means in his power.

"In each diocese of the country collections shall be made every year, on the first Sunday in Lent, and the proceeds forwarded to the Committee for Home Missions which shall be established. The distribution will be made as follows: The amount collected on the first Sunday of Lent in those dioceses where the Society of the Pious Work of the Propagation of the Faith is already in operation, shall be employed by the Committee entirely for the support of the Indian and Negro Missions. But, in dioceses where that society is not yet introduced, the proceeds of the collection shall be equally divided, and one-half sent to Lyons, the other retained for the Indian and Negro Missions.

"The Committee shall be established in this manner: The Most Reverend Archbishop of Baltimore will associate with himself two of those bishops whose dioceses are not in want of such aid. They will then choose for secretary a priest—say, a member of the Sulpitian Society—who shall yearly send to all the bishops an exact statement of the several collections received, and of the disposition made of the entire amount. The bishops, also, who receive a portion of those collections, will yearly inform the Committee of the number of Indians and Negroes in their dioceses, of their religious condition, and of such other matters as, in their judgment, may or must be communicated to the Committee in the interest of the cause.

"In this whole matter, which, surely, is not devoid of difficulties, the pastors, as

well as their flocks, will find themselves greatly encouraged by the affectionate interest shown to us by His Eminence the Cardinal Prefect of the Propaganda, who kindly expresses his readiness to furnish subsidies, as also by the indulgences granted, December 3d, 1882, by our Holy Father, Leo XIII., to certain missions, and now graciously extended to us."

If the appeal of the chief pastors meets with the hearty and generous response it deserves, and which the importance of the matter would seem to promise, a great momentum will be added to the progress of the work of conversion and civilization, begun among our Indians over three hundred years ago, and carried on with varying success, but never so promising as at the present day.

The ethnical pride of the race—in past times one of the chief obstacles to their Christianization—is, to a great extent, broken. Inter-tribal warfare has ceased. Outbreaks, or raids upon the whites, are no more to be feared. The wanton murders, once so frequently committed by a class of men, or fiends in human shape, whose motto was, "The best Indian is a dead one," are, from year to year, becoming scarcer. The prairie tribes, heretofore migratory, are, or will soon be, fixed within limits easily accessible. Most of the race are already placed in circumstances that render it well-nigh a matter of life or death for them to rely, for their support, on agriculture and other civilized pursuits. Larger numbers than ever before are not only willing, but anxious, to be instructed in the ways of the white man, including his religion.

Nor is it, as in times past, a task above the average physical strength and moral courage of man to run into the desert in quest of that stray sheep. A life of slow martyrdom, undoubtedly, still awaits the priest who devotes himself to the work of rescue; but the hardships incurred, the privations inseparable from a life of poverty and from a sojourn in more or less remote regions, the enduring patience needed for the successful performance of the Indian missionary's task, nowadays, very little differ, in many missions at least, from what every worker, in the care of souls, must be ready to brave or to practise, whether in our populous centres or among a scattered rural population. Nay, some of the difficulties and annoyances that frequently embitter the life of the latter are unknown to the laborer in the Indian mission. A particular vocation, no doubt, is required for the peculiar task; but, with such a vocation, the labor—however ungrateful it may appear at times—becomes its own reward.

One advantage, or rather an indispensable condition of complete and lasting success, utterly denied to the Franciscan and Jesuit Fathers in the heroic age of the Indian missions, and even to most of the modern pioneers, is now, or rather, with the expected suc-

cor of the faithful, will soon be, at the command of most missionaries—the inestimable help of female religious communities. The devotedness of that chosen part of Christ's flock has changed the aspect of the Indian mission, like dew of heaven falling on a parched and withering field.

Ten years ago this QUARTERLY (in its third and fourth numbers) called attention to the precarious state of some of our then existing missions in the Great Lake region, and to the pressing wants of the still larger, but practically almost abandoned, field on the western prairies. In the ears of some readers, that appeal may have sounded like a wail of despair; for it was less the lack of material aid than an apparent apathy in regard to the spiritual welfare of our red brethren, and a certain want of plan and concerted action, the writer of those articles deplored—perhaps, with too much freedom of speech. Thank God, the burning words then uttered have done no harm; nor need they be now repeated, so far at least as the field then referred to is concerned. Various causes have combined to bring about a marked change for the better; and it is chiefly the zeal and activity of the bishops whose dioceses contain portions of the aboriginal population, the ready concurrence of religious orders, both male and female, and the consequent increase in the number of laborers, that necessitate a *general* effort for the better material support of the Indian missions. Vocations, it is true, are yet far from being numerous enough for all our wants; still, the late rapid gain augurs well for the future.

To begin with the eastern portion of the territory surveyed in the articles referred to, the Ottawas, in the old mission of Little Traverse (Harbor Springs) and its dependencies, are now in charge of two Franciscan Fathers of the Recollect branch—the same order which shares the honor, with the Society of Jesus, of having been the first to visit the region of the Great Lakes. In the neighboring Crow village, two priests of the Third Order of St. Francis have been added to the missionary force; and two seculars—one of them a retired and aged bishop, doing the humble work of a pastor in a little Indian village—are stationed among the Ottawas farther south.

In Upper Michigan a new mission has just been opened for the scattered Ojibways on the shores of Lakes Huron and Michigan. In the long-established mission on Keweenaw Bay, the teaching force and the accommodations for pupils have been largely increased.

The Menominees in Wisconsin, also, have now the happiness to be under the guidance of Recollect Fathers. A large boarding-school has been put up; and one of the Fathers has given to that

tribe, who, formerly, were compelled to use books but partly intelligible to them, a prayer-book and catechism, the first works composed and printed in their language. The missionary staff consists of three priests and seven Sisters of St. Joseph.

The same Order, assisted by Franciscan Sisters and Sisters of St. Joseph, has filled the void in the Wisconsin Ojibway mission on Lake Superior. The number of Fathers engaged in it is six; of Sisters, fourteen. Here, too, one of those humble, laborious and zealous workers has added a valuable volume—a much-needed Bible history—to the religious library of that widespread tribe.[1]

In Northern Minnesota, the venerable monastic order to whose labors the greater part of Europe owes its Christian civilization, has put the hand to the plough. The Ojibways of White Earth Reservation are under the paternal care of a Benedictine of the American Cassinese Congregation, while others, at Otter Tail, Winnibigoshish, Padegama and Sandy Lake, are regularly visited by a secular priest.

The most conspicuous change, however, has been wrought among the Dakotas, the dread Sioux of old. Where, ten or eleven years ago, but a single priest and a few Sisters of Charity devoted themselves to the conversion and instruction of a small portion of that great tribe, no less than five Benedictine Fathers, four secular priests and three large communities of Sisters are most successfully laboring under the guidance of a prelate who, himself the pioneer in that vast field, is intimately acquainted with all its wants. About three thousand Dakotas belong to the Church; and the fruits already reaped are but the promise of a harvest much more abundant. Nor are the Ojibways in the distant Turtle Mountain region forgotten; a secular priest has exiled himself among them.

So much concerning the field whose pressing needs were discussed in these pages ten years ago. If a proportionate increase in the number of labors and missions cannot be asserted of other fields in the West, and in the Southwest, it is at least highly gratifying to see the old established Jesuit missions in Montana, Idaho and Washington Territory remain as ever the subject of admiration and unstinted praise, on the part of the neighboring citizens and visitors from a distance, whatever their religious preferences may be. A few new missions, however, have also been opened in those regions, and in the place of four Fathers, seven or eight are now at work among the Pend d'Oreilles, Flatheads, Black Feet and Cheyennes in Montana. Quite lately one of the

[1] The book, it is true, has not yet been printed; but, with the expected assistance, it may be hoped that it will soon come out, and be in the hands of thousands of Ojibway and Ottawa readers. Most of these Indians pay for their books, but the expenses for printing and binding must be advanced by the authors.

Fathers has established himself in the Assinoboine and Gros Ventres Reservation. The Society, also, continues its labors among the Osages and Pottawattomies in Kansas and the adjacent part of Indian Territory.

Excellent progress, especially in the education of the young, is reported from Oregon. Three secular priests, assisted by Sisters of Mercy and Benedictine Nuns, are engaged in the Indian missions of that State, on the Umatilla and Grande Ronde Reservations.

The meagreness of reports from other western fields renders it impossible to give due credit to the zeal of all the prelates and the regular or secular clergy entrusted with Indian charges, and to the devotedness of their assistants, the members of female religious congregations or orders.

The mission in Indian Territory, confided since 1876 to Benedictines of the French Cassinese Congregation, appears to labor under peculiar difficulties, and partly still relies on the visits of missionaries from neighboring dioceses. Thus far, two schools, directed by Benedictine Fathers and Sisters of Mercy, are in operation.

The reports from New Mexico show a slight increase in the number of Pueblo chapels. For a dozen missions, however, but two or three priests could thus far be spared.

A singular fact—apt to put to shame the stronger sex—is reported from Arizona. Under that sultry sun a brave band of Sisters of St. Joseph, as yet unassisted by a resident priest,[1] have taken charge of the savage Yuma tribe, as teachers and local agents for the Government.

A remnant of Catholic Choctaws, in the State of Mississippi, has been lately, as it were, discovered, and provided with schools, one of them kept by Sisters of Mercy. A secular priest, fresh from Europe—which, indeed, thus far has furnished all our Indian missionaries, with hardly an exception—has made one of their villages his happy home.[2]

In the Northeast, the long-converted Abenakis have had the happiness, within the last decade, to see their children placed under the tuition of religious women. Eleven Sisters of Mercy conduct three schools in that section.

Finally, in what is now our true Northwest, we have just beheld a bishop, accompanied by four members of the Society of Jesus, enter the pathless wilds, to build up a mission on the Upper Yukon, where he already once before spent a dreary winter among the

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[1] Since the above was written, one of the Recollect Fathers of the Wisconsin Ojibway mission has gone to fill the void.

[2] No mention is made of these Indians in the "Report of the Commissioner," etc. Some other small bands are also overlooked in the official census.

Alaskan hordes. Two secular priests are stationed on the Pacific coast.

If many items of progress, as is most likely, be found wanting in this rapid survey, the blame will partly fall on the good missionaries themselves, who love to labor in obscurity. They will be the last to complain of being slighted. But will it not be in the interest of the Indian missions if one of those engaged in it snatch an occasional hour from their ordinary duties, to let the public know something of their joys and their troubles, their wants and their hopes? The regular issue of missionary letters—a continuation of the Jesuit *Relations* and *Lettres Edifiantes*—would certainly rouse a more general and practical interest in the cause, and could hardly fail to stimulate vocations.[1]

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[1] The "Report of the Commissioner of Indian Affairs" for 1885 contains numerous testimonials, highly commendatory of the labors of our Indian missionaries. A few samples will be found interesting:

"*Devils' Lake Agency, Fort Totten, Dakota.*

"The majority of the Indians on this reservation are Catholic. The baptismal record shows 900 baptisms since the establishment of the mission, and 112 during the last year. Rev. Jerome Hunt, of the Order of St. Benedict, who speaks the Indian language fluently, is working a wonderful change amongst these people by his untiring zeal and eloquent instructions. Since his connection with the mission (three years), eighty three marriages have been publicly solemnized in the Church, in the presence of the congregation, during divine service, and the contracting parties fully understand that death only can relieve them from their obligations, and that under no condition can they 'throw away a wife and take another.'

"The Industrial Boarding-School for Boys and Girls is conducted, under contract, by the Gray Nuns of Montreal, and has been under their management since 1874. . . . There was an average attendance at this school during the year of 61 scholars, boys and girls, who are as far advanced in their studies as boys and girls of similar ages in the States, and reflect much credit upon the Sisters and all employees connected with the school.

"MORALS.—I challenge a comparison in this respect with any community in the States, of the same size, and venture the assurance that the odds will be largely in favor of these Indians. . . .

"JOHN W. CRAMSIE,
Agent."

"*Grande Ronde Agency, Oregon.*

"The missionary work at this agency is still, as it has been for the last twenty-four years, under the supervision of the Reverend Father Croquet. The reverend Father is an old pioneer priest, who has spent all his time without compensation, and frequently without food and shelter, other than that furnished him by the Indians, while making his annual pastoral visits to the people of his faith, many of whom reside on the Siletz Agency, and at other points on the coast.

"T. B. SINNOTT,
Agent."

"*Umatilla Agency, Oregon.*

"The boarding-school, established here in 1882, is progressing well. At the exercises, held on June 26th last, at which Bishop Gross, the Archbishop of Oregon, and all the prominent persons in Pendleton and vicinity, were present, every one expressed themselves as not only highly pleased but astonished at the progress made by

All these missions, then, need help. Priests and Sisters must live. In some places, even the outfit for divine worship is incom-

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the pupils. There are now 75 pupils who attend, all of them well fed, clothed, and well taken care of in all respects, owing to the more than liberal munificence of the Government. The buildings, outhouses and grounds, belonging to the school, are kept in excellent order, and the teachers and other employees are all that can be desired. The school-farm contains about 65 acres, and the industrial teacher, with the help of the older boys, had cut and stacked 25 tons of as fine wheat-hay as any in the country; in addition, an ample supply of vegetables of all kinds has been raised on the farm, and sufficient seeds are saved for planting purposes next season. The school is a credit to the Government and all concerned, the scholars are well behaved and love (as they have good reason) their teachers.

"E. J. SOMMERVILLE,
Agent."

"*Colville Indian Agency, Washington Territory.*

"The schools of this agency number four—two at Cœur d'Alène and two at the Colville Mission—under contract with the Commissioner of Indian Affairs and the Bureau of Catholic Indian Missions. They are all industrial hoarding-schools, and are faithfully taught by the Fathers of the Jesuit faith and the noble Sisters of Charity. They are all in a flourishing condition, and the outlook for the future is very bright for them. A new school building, at the Colville girls' school, has been finished, and is now ready for occupancy. These school buildings are huilt entirely at the expense of the mission, and the pupils are maintained (board, clothes and tuition), at an expense to the Government of only $108 per year for each pupil. This compensation is wholly inadequate to maintain these pupils, and, were it not for the means derived from other sources by the mission, they could not possibly be cared for at the present rate. They should, at least, be allowed $150 per annum, which is much less than what it costs to support pupils in Government schools not under contract.

"The same earnest zeal for the welfare of the Indians, wherever dispersed, has characterized the labors of the Jesuit Fathers during the past year. Night or day, in summer's heat or winter's cold, they are ready at the call of the Master above—ready to do their duty, without the hope of fee or reward. Their influence has been great with the Indian tribes of the Northwest, in preserving peaceful relations between the Indians and the whites. May they ever remain among the Indians of this agency, is my earnest and heartfelt prayer. The noble, self-sacrificing Sisters of Charity, who are in charge of the girls' school at Cœur d'Alène and at Colville, have been severely taxed in their efforts to erect school buildings at both places; but they have succeeded in having two very fine buildings built for the better accommodation of their pupils. They are sowing seed among these children, which will bear much fruit in after-life.

"SIDNEY D. WATERS,
United States Indian Agent."

The following is found in the "Report of the Sub-committee of the Special Committee of the United States Senate," appointed to visit the Indian tribes in Northern Montana in 1883. It refers to the *Jesuit Mission of St. Ignatius among the Flatheads.*

"The schools have now 100 scholars, about equally divided between the two sexes, and the Government pays $100 annually for the board, tuition, and clothing of each scholar, to the number of 80. The boys and girls are in separate houses, the former under a corps of five teachers (three Fathers and two lay-brothers), and the girls under three Sisters and two half-Sisters, Father Van Gorp heing at the head of the institution. The children are taught reading and writing, arithmetic, grammar and geography, and the recitations, all in the English language, are equal to those of the white children in the States, of the same age. The mission has a saw and grist mill and planing and shingle machine, worked by the boys, several hundred head of cattle and horses, and 300 acres of land belonging to the mission, cultivated successfully by the male scholars, the product being sufficient to furnish enough wheat and oats and vegetables

plete, or lamentably poor. The missionaries have to build their own houses and chapels; and, where the Government day-schools are used for proselytizing purposes, also the schoolhouses. Boarding-schools should be established wherever practicable, and those already existing improved and enlarged. Much remains to be done in this respect, especially for the male youth. Besides, a number of new missions ought to be erected among pagan tribes, as well as in abandoned old fields, where poorly instructed Catholics are in danger of relapsing into superstition, or becoming estranged from the faith by the exertions of non-Catholic agents and teachers.

But, after all this will have been made known to our people, some will yet be inclined to ask questions. Even among the overburdened clergy, a few may be tempted to demur. The faithful, it will be said, have to provide for so many pressing needs of their own. Will their alms produce fruit sufficiently abundant to justify the additional effort now demanded of them? Is not the whole Indian race doomed to extinction? And will not all attempts to civilize the red man produce, as heretofore, but meagre results, or end in complete failure?

There is but one answer to these questions: *Our Indians will live and be civilized.*

To be more explicit, a few of the smaller tribes, or fragments of tribes, will probably disappear without a trace. A larger number may live on, indefinitely, in their present strength, or with a slight increase. The bulk of our Indians will, indeed, sooner or later cease to exist *as a distinct race;* but their hybrid descendants—finally to be absorbed, with the rest of our heterogeneous population, in the great North American people—will, in ever-increasing numbers, form a comparatively small, but by no means unimportant percentage of our general population.

As to civilization, the culture of full-blood individuals and separate communities will, indeed, never be that of the white race. But

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for all purposes. The girls are also taught by the Sisters, besides the branches we have mentioned, music, sewing, embroidery and housekeeping. For a time the school was only for females, and the result was, that the young women, after being educated, married ignorant half-breeds or Indians, and, unable to withstand the ridicule of their companions, relapsed into a barbarism worse, if possible, than that of husband and tribe. Now, after the establishment of the department for males, the young people, when they leave school, intermarry, and each couple becomes a nucleus for civilization and religion in the neighborhood where they make their home, the Fathers and agent assisting them in building a house and preparing their little farm for raising a crop. We cannot sufficiently commend this admirable school, and we do not envy the man who can see only a mercenary object or any but the highest and purest motives which can actuate humanity in the self-sacrificing devotion of the noble men and women, fitted by talents and accomplishments of the highest order to adorn any walk in life, who are devoting their lives to the education of these Indian children."

the red man is not an irredeemable savage; and the experience gained by former failures, the increased facilities and better means at the command of those engaged in the work, and the more general and growing sympathy with the "wards of the nation," are a sure promise of a rapid and solid improvement in their social state and general culture. The ultimate civilization of that large portion of the race which will be absorbed by the white population is, of course, but a question of time.

Finally, if the future of our Indians from the religious point of view be put to question, it may be safely asserted that large numbers will soon be weaned from heathen belief and practices by the combined exertions of our civil government and the various denominations engaged in the mission; but how many of them and their descendants, down to the remotest ages, will have the happiness to live and die as members of the mystical body of Christ, will depend on the fidelity with which we shall acquit ourselves of our duty, and, consequently, to a large extent, on the response our people are going to make to the appeal of their chief pastors for the support of the Indian missions.

The several assertions included in the above general answer must be subjected to a more detailed consideration.

I.

The question as to the vitality of the North American Indians has been brought a long step nearer its solution by the critical study of all available documents relating to the distribution and numerical strength of the tribes east of the Mississippi and south the St. Lawrence and the great lakes, before the middle of the 16th century.[1] In the place of the many millions of the popular belief, that Indian population was found to have been below 180,000 souls. Under the operation of accidental causes, not likely to occur again on a large scale—such as wars, both inter-tribal and with the whites, wanton slaughter, wide-spread diseases, migrations, and forced removals—their descendants had, towards the middle of the present century, been reduced to about 120,000 souls. From that period to this day they have, on the whole, been steadily gaining; and the same holds good of the bulk of western Indians not included in the above calculation.[2]

[1] The Former and Present Number of our Indians, by Brevet Lieut.-Col. Garrick Mallery.

[2] According to the "Report of the Commissioner of Indian Affairs" for 1885, the Indian population in the United States, exclusive of Alaska, amounts to 259,244, while in 1880 it was 256,127, showing the trifling gain of 3117 souls in five years. And even this slight increase would appear to have been anything but steady. The report of 1881 shows a gain of 5724, that of the following year a loss of 2219; in 1883 there appears another gain of 5933; in 1884 a loss of 1565; in 1885, of 4756.

Now, all this looks very suspicious; and so does the fact that *over one-half* of the

The number of tribes, or disjointed and isolated fragments of tribes, whose absolute extinction in the near future appears probable, is insignificant, and favorable circumstances may yet save some of them. The chief causes of their steady decrease are partly moral degradation and hereditary taints, partly frequent inter-marriage of near relatives—the consequence of their isolated position and small numbers. On the whole, the Indians are not an unprolific race; but their habits of life, even in the more advanced stages of culture, are not favorable to rapid increase. Hence, any additional causes tending to lessen the number of births, or to heighten the death-rate, are apt to bring about a stand-still, or a retrogressive motion, as to numbers. But those causes being removed, the case will be reversed. Thus, moral improvement through the means of healthy religious influences, and intermarriage with individuals of other tribes, or with whites, may in the case of some of the declining tribes yet become the means of arresting the downward course. Whether such a result be desirable or not, from the point of view of national economy, is of little concern in our present inquiry. Those poor people stand in need of succor as much as the healthier and more prosperous tribes, and no diffi-

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last great loss (4756) occurred *in a single agency*. According to the returns of the last six years, the Cheyennes and Arapahoes, in Indian Territory, numbered respectively 5899, 6455, 6569, 6496, 6271, and 3609 souls. The loss of 2662 souls in one year—43 per cent.—without any extraordinary cause to account for it, exceeds the limit of credibility. At this rate, that agency would become a sinecure in a very few years. The medical statistics of those two tribes show but 222 deaths, or 3½ per per cent. in the same year.

Similar suspicious figures occur in the census of the Assinoboines and Gros Ventres of Fort Belknap Agency, Montana, who numbered 2150 souls in 1884, and but 1552 in 1885, a loss of 28 per cent.; and in the census of the Yankton Sioux, of Fort Peck Agency, Montana, who were reduced from 3542, in 1884, to 2332, in 1885, losing 34 per cent. in a year of comparatively good health. The medical statistics of these two agencies show a loss by death of, respectively, but 50 and 77 souls, in the same year. Another statistical freak occurs in the tables referring to progress in civilization, etc. In these the number of Indians (exclusive of the "nations" in Indian Territory) who could read in 1882 is stated to have been 14,532. In the following year there were but 14,399 such scholars; and this, in spite of the fact that 1889 individuals had learned to read within those twelve months. To explain this puzzle, we should assume that out of 16,421 Indian readers as many as 2022 died in one year,—12 per cent.—an impossible death-rate for persons above at least six years, as they all must have been. In 1884 there were, again, 18,185 readers, a gain of 3786; and still we are informed that the number of those who *learned* to read within that year was but 2257.

The cause of most of these statistical absurdities is, in all likelihood, the manner in which many of the agents prepare their yearly returns. Instead of making an actual count, the number of births, deaths and other items, more or less carefully ascertained is added to (or deducted from) the figures of each preceding year, though primarily these figures may have been mere estimates or based on incorrect enumerations, or on fraudulent returns. As soon, then, as an honest census is taken, such strange discrepancies as those pointed out above make their appearance. Such a census appears to have been, in many agencies, that of 1885. Hence the decrease of the Indian population in that year may safely be assumed to be merely apparent.

culty should make us shrink from attempting their spiritual rescue. Has not the Church ever shown a mother's heart in her dealings with the poor and miserable, and most despised of the world?

Among the tribes whose statistics show a stationary condition or a slow increase, a certain number located in regions not likely soon, or ever, to attract white settlers,—such, for instance, as large portions of Alaska and Arizona,—have a fair prospect to continue as a distinct race for centuries to come. Let them be brought under the fostering care of the Church, and they will be as happy people as any on earth,—poor, of little account in the great material concerns of the nation, but oases of peace and contentment. And many a bright soul will wing her way up out of the wilderness, thanking her distant brethren for the helping hand. The sooner, then, we enter upon such ground, the better for those Indians and the more creditable to the children of the Church in this country.

The larger number of our Indians, however, belong to that portion of the race which, after the lapse of centuries, will exist but in the person of their hybrid descendants. This will be the fate of all those tribes that own valuable land, or live in close proximity to neighborhoods adapted to agriculture or other industries. Within a few decades most of them will be—as many already are—scattered among, or surrounded on all sides by, permanent white settlers. Intermarriages will become more frequent, and illicit intercourse, alas, will hardly anywhere be entirely wanting. There are already some neighborhoods and smaller tribes where scarcely a full-blood individual can be found. Among others the mixed-bloods form a considerable majority. Wherever the above-mentioned conditions exist, we see the process of amalgamation going on with more or less rapidity, and it is strange that this fact has been so little adverted to by writers on the "Indian problem."

In the "struggle for existence" that will ensue wherever that crowding of the races will take place, a large number of full-bloods, and even many of their immediate descendants, must succumb. The *ratio* of decimation will depend on causes beyond present calculation, such as the greater or lesser wisdom of governmental measures for the protection of the Indians, and the degree of faithfulness, on the part of subaltern officers, in executing them; the character of the religious bodies laboring for their conversion; the morals and more or less friendly disposition of their white neighbors. The innate capabilities of the divers tribes, and the degree of culture acquired by them when the struggle begins, will, of course, also greatly modify the result. Some tribes, or portions of tribes, will fare worse than others. Some of the smaller may disappear, leaving hardly a trace; but of all the larger ones full-blood

representatives, though in ever-decreasing numbers, will be seen among us, perhaps for centuries to come. Their mixed-blood descendants will, for a still longer time, form a more or less perceptible element of population in those sections of the country where the larger tribes are now, or will soon be, permanently located,—until the day comes when the physical and intellectual traits of their Indian ancestors will become all but obliterated, and when some of the most prominent men of the nation will boast of the Cherokee, or Dakota, or Ojibway blood that runs in their veins.[1]

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[1] The subjoined table will show to what extent the process of absorption has already gone on in some of the tribes or fragments of tribes.

Name of Tribe.	Full Bloods.	Mixed Bloods.	Percentage of Mixed Bloods. (The decimals are neglected.)
Wyandotte, Quapaw Agency, I. T.,	12	251	95
Ottawa, " "	7	110	94
Seneca, " "	50	189	79
Turtle Mountain Chippewa, Dakota,	183	731	79
Chippewa and Ottawa, Michigan,	3800	5700	60
Iroquois, New York,	2890	2080	58
Stockbridge and Menominee, Wisconsin,	667	774	53
Chippewa in Wisconsin and Minnesota,	2409	1247	34
Chippewa, Munsee, Iowa, Kikapoo, Pottawatomie, Sac and Fox, of Great Nemaha Agency, Kansas,	661	305	31
Osage, Kaw, and Quapaw, Osage Ag., I. T.,	1464	433	22
Omaha and Winnebago, Om. and Win. Agency, Nebraska,	1952	550	22
Walla Walla, Cayuse, and Umatilla, Oregon,	730	166	18
Flatheads, Kootenais, and Pends d'Oreille, Montana,	1816	250	13
	16,641	12,786	43

At the head of this list, it will be perceived, stand the descendants of the Huron clan (Wyandotte, Wendat, Tiononiate) which, *with about the same numbers*, formed Father Marquette's congregation in Michilimackinac (1671–73), and remained there till the beginning of the last century, when they went to Detroit, and afterwards to Sandusky, from whence they were moved to Indian Territory. The first intermixture with whites may have occurred over two hundred years ago. During their stay on Detroit River and Sandusky Bay, a number of their daughters undoubtedly became members of white families who did not follow them to their last retreat, and whose descendants are now probably living in Canada, Michigan and Ohio. The twelve surviving full-blood representatives of the tribe are most likely old persons, and at the end of this century not one of them may be left. Thus the history of that remarkable little clan may be considered as typical of the fate of a great part of the Indian race in the United States.

The Ottawas and Chippewas (Ojibwa, Ojibway) have also been more or less in contact with whites for over two hundred years, especially in Upper Michigan and the neighboring part of Canada, where the percentage of mixed bloods is probably up to 90. The hybrid portion of these two (nearly related) tribes far outnumbers their full-blood ancestors of 200 years ago, and in some neighborhoods the *ratio* of their increase is little below that of the whites. The assertion of their agent (in Michigan) that in 50 years the race will be extinct, can only be understood as referring to the full-blood portion, and even in regard to them it is a great exaggeration.

The material civilization of these dissolving tribes will, of course, take care of itself. It will be that of their surroundings, more or less. But what of their Christian civilization? What will be the fate of so many thousands of souls, capable, as we are, of the supernatural union with God through Christ? That will, in a great measure, depend on the religious or irreligious influences which may be brought to bear on the present rude, but simple and pliant race,—influences that are likely to determine the fate of their most distant descendants.

Our responsibility, from this point of view, is evident. The salvation of hundreds of thousands of souls is, in a manner, placed in our hands. Unborn millions appeal to our charity, as did once the children of Erin in the vision of a certain "holy youth." The question, then, can only be: Will Indians ever become true Christians? Utter barbarians are incapable of leading a Christian life. As grace presupposes nature, so grace unfolding in a godly life presupposes a normally developed nature. Is the full blood-Indian capable of such development? This question brings us to the second part of our inquiry.

II.

Is the Indian race capable of civilization? An unqualified answer, whether in the affirmative or in the negative, is fraught with practical danger. If you recognize no civilization besides that of the white man, or the Anglo-Saxon, our red brethren will forever remain out of its pale. Any attempt to raise a community of full-blood Indians, or even their immediate half-caste descendants, upon that high level, will prove a failure, if not a positive injury to them. Still, the Indians, like every other inferior race, are capable of civilization, that is, a civilization of their own. There are certain physical and mental race characteristics which, in the ordinary course of nature, will never be lost or transcended. Thus the civilization of even so nearly related races as the several members of the so-called Indo-European family is not, and will never be, exactly the same. With the red man the case is worse. He is not merely dissimilar, or standing on a different, though equally elevated, plane; the Indian is not by any means the equal of the white man, either intellectually or physically. You may educate picked individuals to the semblance of cultured white men and women of ordinary ability, and hold them up as a living demonstration of the capacity of the race; and in a certain sense you are right; the Indian is not a savage inaccessible to culture and refinement, such as he has been portrayed by some writers. But let those Europeanized or Americanized Indians be placed on their own feet, whether singly or as a community, and they will fail to achieve what whites, similarly educated and circumstanced, would

be likely to accomplish. Their inbred defects, such as slowness of thought, want of mental energy and grasp, incapacity of persistent effort, lack of self-reliance, inability to grapple with complicated problems, and more or less indolence, will prevent them from making an efficient use of their acomplishments.

Educated Indians left to shift for themselves will, under favorable circumstances, fare as the vegetables of our gardens when remanded to the freedom of nature. Under untoward circumstances their fate will be that of tropical plants exposed to the rigor of an unwonted climate. When placed in the lists with white competitors of average ability, the best trained Indians will soon be left behind in the race; and if those competitors happen to be as much their inferiors in honesty as they excel them in shrewdness and persistency—a case of not unfrequent occurrence—the poor Indians will soon be driven to the wall, crushed, and ground to powder. And thus the proof will be furnished that the race is incapable of civilization.

The so-called civilized tribes or "nations" in the Indian Territory form no proof to the contrary. The work, both bodily and mental, which, in that exceptionally favored region, keeps up the semblance of American civilization, is chiefly done by whites, and to some extent by mixed-bloods; and proportionately with the increase of the latter, the full-blood Indians are losing ground, and will eventually disappear, as in other sections of the country.[1]

[1] "The Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, composing this agency, it is estimated, number about 65,000, *including white and colored adopted citizens. The number of full-blood Indians is decreasing*, while the increased number of mixed-bloods, and the adopted white and colored citizens make the population about the same from year to year. The number of whites is increasing. The cause of this increase is, that the work done in the country is by whites, and not by Indians. *The mixed-bloods will work some, but the full-bloods hardly ever.* Under the laws of the country a citizen is entitled to all the land he may have improved. An arrangement is easily made with a white man who will make a farm for an Indian and give him a portion of the crops for the use of his name, and after a few years give him possession of the farm. Thus it is that more farms mean more white men. The number of whites within this agency who are laborers for Indians, employés of railroad companies, licensed traders, pleasure-seekers, travellers, and intruders, must be about 35,000, or half the number of Indians." "Report of the Commissioners." etc., for 1884, p. 98. Evidently the very excellency of their land is one of the causes of the decrease of the full-blood population; idle people will not thrive.

"The citizens of the nation are composed of many classes and grades. The Cherokee nation will illustrate the other nations. Her citizens are full-blood Cherokees; half-blood Cherokees to one-sixty-fourth Cherokees and white stock; Cherokee crossed on Creek, on Choctaw, on Chickasaw, etc., and on the African stock; adopted citizens of the Cherokee nation—full-blood Shawnees, full-blood Delawares, full-blood Creeks, *full-blood white men*, full-blood African, and the same stock variously blended with Cherokees and with other races, including Creeks, Choctaws, Osages, Chickasaws. The much larger part of the nation is of Cherokee blood, about 8000 full-blood, and 8000 mixed-blood Cherokees, and about 5000 of the other races mentioned." From the report of the agent in "Report of the Commissioner," etc., for 1885. (The italics are ours.)

Indians are, with rare exceptions, but indifferent brain-workers. They are easily fatigued and diverted from the business in hand, and need more rest than most white men. Hence, though able and, if properly encouraged, also willing to work, they must not be expected to do the work of the stronger and more highly gifted race. They are, as compared with us, mere children, and must be treated as children. This is the shortest expression of the experience gained with them by half a century of all sorts of trials, well-meant but ill-devised experiments, partial successes, and numerous failures. If treated on that principle, with the benevolence, firmness, unremittent care and patience needed in the treatment of children, the remnants of the race in the United States, and their descendants, may yet be elevated to a state of comparative prosperity. They must never be presumed to have outgrown the need of the leading strings. As long as there are Indians in the country, we shall have wards, and as a nation we should be thankful for the fact; for much remains to be done to redeem the national honor, and make amends for the sins committed, whether through lack of wisdom or from want of love, against the original occupants of our magnificent domain.

In this respect it is encouraging to see the gradual improvement in the relations between the Government and its Indian ward. In the earlier part of the century we treated the red man as an incorrigible savage, unfit to enjoy life in the close neighborhood of the superior race, who needed his fertile lands. If unwilling to go at our bidding, we removed the tribes by force. This, of course, simply postponed the solution of the problem. Civilization followed the Indians apace, and on our westward march we met still others whom we had hardly known by name. The system of removal, it was clear, could not be kept up indefinitely. Thus came the period of purchases and treaties; and with strange inconsistency we began to deal with those savages as if they were not merely our equals, but rather our superiors in intellect, experience, and readiness of adaptation to unwonted circumstances. We put gold in their hands, we gave them ploughs, we sent them teachers. With our money we fostered their gambling propensities, their improvidence, their idleness, their love of drink. Grown up in *their* habits, would *we* have done better? Our agricultural tools were of as much use to most of them as they would be to the white trapper or fisherman. As long as people are able to make both ends meet and provide for their accustomed wants, by following an easy and congenial trade, they will hardly embroil themselves with what they believe, or upon a short trial actually find, to be more irksome and for the unskilled also less profitable. The Government's *employé*, it is true, was there to show them the use of the imple-

ments and the beauty of farming. Was not his an enviable position, and apt to stimulate the ambition of his savage pupils? Indeed it was; and few of those savages would have refused to take his place, with a handsome salary to live upon and paid help to do most of the work. But the schoolmaster? Did not he at least faithfully labor to enlighten the budding minds of the rising generation? Imagine a third or fourth-rate Chinese pedagogue, ignorant of the first word of English, sent from Canton to San Francisco, to imbue its street Arabs with the wisdom of Confucius, and let him to that end teach Mandarin Chinese, a few hours a day, to small and irregular audiences, his success will be about on a par with that of many of our Indian teachers within the last thirty or forty years.

Had the Indians become civilized by the methods so long employed by the Government, that very fact would prove them our very superiors in natural endowment and quickness of adaptation. But having profited so little by the money most injudiciously distributed among them in return for their land, and by all the care bestowed upon them in accordance with unwise treaties, they again became, in the public opinion, the incorrigible sluggards and irredeemable savages of yore.

Fortunately, this is but one side of the picture. All has not been failure. Among the agents of the Government, some were fit for the position, honest, kindly disposed, men of judgment and energy. With the red man's almost intuitive knowedge of character, the charges of such agents soon learned to esteem and trust them, and with their advice and efficient aid, made considerable progress in agriculture and other civilized pursuits. In some sections the neighborhood of a better class of white settlers also operated as a stimulus. Nor did all the whites that here and there intermarried with the tribes belong to that despicable class of "squaw men" whose chief business appears to be to teach the Indians all the vices of the white man, with none of his good qualities. Of the influence exerted by a part, at least, of the missionaries, it is needless to speak. The progress thus made by a goodly number of individuals and families in many of the tribes showed both the capacity of the race for culture, and the conditions on which success depends.

With regard to the instruction of the Indian youth, light has also gradually dawned upon the minds of our agents, commissioners, and legislators. A little spelling, reading, and writing in a tongue utterly unintelligible or imperfectly understood, is no longer expected to neutralize the education of the wigwam or the tipi; nor is the most strongly-expressed desire of Indian parents to see their children grow up in the ways of the white man, believed to work as a charm and enable them to impart to their off-

spring what they do not possess themselves. Hence the Government has, in imitation of the system inaugurated by the Jesuit Fathers, established a number of boarding-schools—"reservation boarding-schools,"—and "training-schools" at a distance from the tribes. And as it became understood that Indians must be civilized by labor, not by books, the instruction in agriculture, trades, and domestic work has been placed in the foreground, while the other studies are greatly facilitated by the pupils finding themselves in constant contact with English-speaking persons. In many day schools, too, industrial and agricultural lessons have been added to the other branches to the extent of making some of them partly self-supporting. The really surprising achievements of many of the children and young men and women—partly taken from the wildest tribes—being witnessed by numerous visitors and attested by the press, are beginning to create a more favorable public opinion; and we may look forth, in the near future, for a great extension of the boarding and training-school system. A certain percentage of the educated youth, returning among tribes still unfit to value their accomplishments and profit by them, will be apt to suffer shipwreck; others will do but little towards the elevation of their less-favored brethren. Still, on the whole, the system will work well as far as material civilization is concerned; it will hasten the culture of the tribes and their manifest destiny—the mingling of the races.

Another error in our dealing with the Indians, which here and there has done great harm, is also happily becoming more and more recognized by all disinterested advisers of the Administration. This is the belief that Indians having reached a certain degree of civilization may safely be allowed the rights of American citizens in regard to the alienation of property; that is, of their individual shares of the tribal allotments. Unless protected by stringent laws, almost every Indian holder of valuable real estate will be turned out of house and farm as soon as his property becomes a tempting morsel for the cupidity of the white man. While marketable land remains in his hands he will be tempted to accept advances on it. This enables him to follow his bent for idleness and drink, and, having lost the last acre, the poor, demoralized wretch will almost invariably find himself reduced to the condition of a vagabond and a beggar. The Indian—it cannot be too much emphasized—is and remains a child as compared with the white man, and in the midst of the stronger but by no means implacable race, can hold no other position but that of a ward of the Government, which alone is able to protect him against himself and the cupidity of his white neighbors. Hence it is encouraging to see that the Administration, though inclined to allow the individual

members of tribes land in severalty, is becoming more and more reluctant to grant them land in fee simple. If this condition, as may be hoped, be strictly adhered to, a strong check will be placed against the degradation of tribes that own valuable land, large numbers of Indians will become agriculturists, their extinction will be indefinitely postponed, and the result of the gradual absorption, wherever it is to take place, will be a healthier and altogether better stock of mixed bloods.

The measure referred to, of allotting land in severalty, if carried out as far as practicable, will tend to put an end to the system of massing large, inactive bodies and furnishing them a living off-hand,—a system excusable, nay, necessary, as a temporary measure, in the case of removals and in consequence of the extinction of game, but always injurious to the moral and physical health of its victims, and, if kept up for years, absolutely ruinous. In this regard it is a pleasure to read the reports of some agents, contrasting the state of farming and partly or wholly self-supporting Indians with that of their herded and fed brethren. These reports—with some allowance here and there to be made for exaggerations—would, if more generally known, go far to dispel the widespread prejudice regarding the incapacity of the race for any respectable degree of civilization.

Other signs of improvement in the management of the Reservation Indians are the more decided and energetic action taken by the better class of agents against gambling, against certain dances, —such as the Dakota sun-dance,—and similar exciting and barbarous customs; the prohibition, wherever practical, of polygamy, and the establishment of Indian police and native courts for the prevention and punishment of crimes and misdemeanors. Most agents cheerfully attest the goodwill and intelligence with which the tribes, even the very rudest, have availed themselves of those institutions for their social improvement.[1]

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[1] The following testimonials by Indian agents (in "Report of the Commissioner," etc.) will surprise many a reader:

Mohaves and Chemihueves.

"They are peaceably disposed. No fighting or quarreling has come to my knowledge, and I have not had occasion to reprimand any for disorderly conduct. Sobriety is universal among these Indians; no cases of larceny. My orders have been obeyed with promptness and apparently without reluctance." (p. 1.)

Pimas.

"A better class of children to train and teach could hardly be found. . . . . Once in school the children are tractable, interested, not more indolent than white children, and the desire to learn and improve constantly increases." (p. 3.)

Dakotas (Crow Creek Agency).

"The children are remarkably docile and gentle, learn readily, and make progress satisfactorily." (p. 21.)

We now arrive at the most important question, the religious. On this field, too, failures—partial, at least—have been so frequent that in the eyes of many, even well-disposed persons, the very history of the Indian missions would seem to prove the hopeless degradation of the tribes or the utter incapacity of the race for true Christian civilization. To examine the causes of that indifferent success, as far as it may have been depending upon defective doctrine and upon the want of capacity and disinterestedness on the part of the religious teachers, lies beyond the scope of the present discussion. It is our own experience on this field that chiefly concerns us, and there we meet with the fact that wherever the Church, *especially as represented by her religious orders*, has been allowed to bring to bear her full and untrammelled action upon any of the

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(Fort Berthold Agency.)

"The conduct of the Indians on this Reservation for the past year has been, indeed, remarkable. I am sure there is not, nor could there be produced, a band of so many whites among whom so little crime has been committed." (p. 29.)

Crows.

"I am pleased to be able to commend the Crows for being a temperate people. There are but few who are fond of strong drink. Some of the young men may be worse when absent from the Reservation than they are at home, but I have only found it necessary to punish Indians in two instances in nearly four years for being intoxicated or for having intoxicating liquors in their possession. This is not because they could not get it. They can get all they want at any time. But they have no desire for it." (p. 123.)

Cœur d'Alènes.

"The Cœur d'Alènes, on the Cœur d'Alène Reserve, in Idaho, are flourishing in the highest degree, being wholly independent of the Government save in the support of their schools and the instruction they receive from their farmer. . . . . Some half dozen of them have two hundred acres of land under cultivation already." (p. 183.)

From the "Report," etc., of 1884:

Dakotas (Devil's Lake Agency).

"The Indians are very anxious to know if the Great Father intends to purchase their wheat again this year for making flour to feed the Chippewas. The Sioux and Chippewas have been enemies from time immemorial until a few years ago, and the Sioux feel proud that they are now able to raise grain to feed their old enemies, and often speak of it. They informed Inspector Gardner, when here a short time ago, in proof of their civilization and advancement, that 'instead of going on the war path to procure Chippewa scalps, we stay at home and till the soil, and furnish, from our surplus, bread for the Chippewas, for we are instructed by our missionaries of the black gown to forgive our enemies and love one another, so you can see with your own eyes that we are farmers and trying to be Christians also.'" (p. 31.)

(Yankton Agency.)

"As among white men, all are not good, but I unhesitatingly say, based upon close observation and daily contact with them, that there are less idle, worthless men among them than are found in one of our villages of equal population. Some of my Indian farmers have inspired me with great respect. In personal dress and appearance, as also in good sense and pleasant manners, they are the equal of some of our prominent Western white farmers." (p. 60.)

tribes, and *where the proper methods were employed*, the most consoling results have been obtained. It is in regard to the method, chiefly, that mistakes have been made, and with the experience gained by those errors we shall be able, God helping, to prosecute the work with increasing success. A particular instance will not be out of place as an illustration.

About thirty years ago an aged missionary knelt before the altar of the chapel in which he had baptized and instructed several hundred Indians once steeped in vice and heathenish superstition. After ten years of apparently most successful labor he had been obliged to leave his little flock, and those new Christians had now for two years been partly deprived of spiritual succor, partly under incompetent guidance. Being once more among his children, who filled the chapel, the old father began to recite for them the accustomed morning-prayers; but soon his sonorous voice became husky, his breast began to heave, his tongue to falter. With a powerful effort that strong-nerved man strove to subdue an emotion entirely unusual with him on such occasions. He partly succeeded in suppressing the outward signs of his high-wrought feelings, but the whole prayer was a combat with sobs, and we all felt relieved when the end came. What had thus filled his soul to overflowing? Was it joy for being once more, if but for a day, in the midst of his beloved Indians? It was the thought of the change that, within the short space of two years, had been wrought in the moral and religious state of that dearly-bought flock—a change of which he had, on the previous evening, obtained indubitable evidence. Alas! had that saintly man been gifted with keener sight, he could have foreseen the fate of his abandoned flock. It was but his personal influence, his holy example, his watchfulness, his charity that had so long sustained the strength and fervor of most of his neophytes. The prop being withdrawn, the fence removed, that tender plant sank to the ground and the beasts of the field came to trample upon it.

It would have fared differently with that mission had the founder been a member of an Order ever supplied with able workers to fill vacancies, and had it been in his power to procure for the children of the congregation the blessing of religious teachers. He had himself taught school, and few grew up without a fair knowledge of reading in their own language; but the boys learned no more of agriculture than their fathers, and the girls little else than what their mothers knew of thrift and cleanliness. That remarkable *pioneer* lacked one accomplishment, as necessary for an Indian *pastor* as zeal and charity. He knew nothing of farming. The land he had wisely enough secured for his flock lay idle. Fishing and hunting remained the chief occupations of his converts, with the

unavoidable accompaniments of idleness and roving, doubly dangerous under the changed circumstances—the ever-increasing contact with whites and the consequent facilities for obtaining ardent spirits.

And what has become of those poor Indians? A band of paupers and vagabonds? Such might have been their fate but for a rare good fortune. Providence sent them a pastor whose early education had not been exclusively scientific. With scanty help from outside, but with great practical knowledge and indomitable perseverance, he set about doing himself what he wished his Indians to do—tilling the land, raising stock, planting fruit trees, building houses. *Exempla trahunt.* Most of the Indians in that mission are now farming on a small scale. The children are under the tuition of devoted Sisters, as many of the girls as the limited means allow being raised in the convent, together with white children. With the help of the forthcoming Lenten alms the pastor's long-planned agricultural and industrial school for boys may yet become a reality. In the meantime the young men know that they must give good proofs of sobriety and industry before they may ask for the hand of one of the well-trained young women. Not every converted band of Indians has fared so well. Let us turn to a sad instance in point.

In the earlier part of this century, when the entire territory which now forms the dioceses of Detroit, Grand Rapids, Fort Wayne, Chicago, and Milwaukee, was travelled over by two or three missionaries, devoting their attention to both natives and thinly-scattered white settlers, quite a number of Indians, belonging to one of the more developed branches of the Algic family, were brought into the fold and not badly instructed. The work of evangelization was interrupted by the forced removal of the tribe. A few scores of Christian families, however, having bought land, were allowed to remain in their ancient home. They built a church, and have never since been entirely destitute of spiritual succor. But the visiting missionaries, being encumbered with the charge of white congregations, could pay them but passing attention, and never learned their language. As time went on every remaining acre in that section—excellent land—was bought up by immigrants from the East, and more of it was needed. *That soil was too good for Indians.* To drive them out was not practicable. To shoot them down would have been unchristian and dangerous. But those simple people loved fine horses, shining broadcloth, glittering apparel; nor were any of them averse to the social cup. All these luxuries, together with the ordinary staff of life, they were liberally supplied with by their Christian neighbors, against mortgages, of course, on their goodly "forties" and "eighties." The result need

not be described. A remnant of the band still linger around their old chapel, gaining a poor livelihood by plaiting baskets and gathering berries. They cling to the faith, and each visit of the priest is a holiday with them. But their life is sapped, with the exception of a few who have withstood the temptation and still hold property; they are wrecks, physically and morally. Few children are born or survive. They have no future in this world.

Compare the state of that forlorn band with the thrift, the happiness, the hopeful future of Indian flocks such as the Flatheads of St. Ignatius, in Montana, that from the day of their gathering in were carefully and lovingly watched over, instructed, protected, and it will become apparent where the causes of failures must be sought for—not in the natural incapacity of the race, but partly in the defective methods employed, partly in untoward exterior circumstances. With our riper experience, then, and with our prospective ampler means, deficiencies will be supplied, errors avoided, and, against dangers from the outside, the improved public feeling and the wiser measures of the civil government may, to a certain extent, be relied upon as offering a more efficient protection. Altogether, if we but do our duty, the future of our Indian missions is more cheering than it ever was.

But we are not alone in the field. With a large number of our non-Catholic fellow-citizens the more or less of Christian tradition and sentiment which they still retain is working as a ferment of proselytizing activity. Their religious zeal finds a natural ally in the philanthropic tendencies of the age, and the hearty aid of the Administration and its *employés* can almost invariably be counted upon by Protestant parties engaged in the Indian missions. In some quarters the very dislike of the Catholic name would seem to form an additional stimulus. Still, it cannot be doubted that a vast amount of real goodness of heart and noble devotion enter into the exertions of non-Catholic parties for the Christianization of the Indians. Add to this our own lamentable remissness in seizing the opportunities of the past, and it will be no matter of surprise if we find a large portion of the field preoccupied by the emissaries of the sects. And most of them are probably gaining a number of those simple people for their various forms of belief or opinion. The want of official statistics and the usual vagueness of Protestant missionary reports render it impossible to form a measurably exact estimate of the result of their labors; but there is no doubt that the teaching force employed by Protestantism, directly and indirectly, for moulding the minds of the Indians, largely exceeds our own.

In Indian Territory, for instance, the Methodist Church South, the Presbyterian Missionary Board, the Congregational Society,

the Southern Baptist, the Presbyterian, and the Baptist Home Missionary Societies maintain or manage no less than seven academies, four seminaries, and one university. Besides, whatever of religious influence may be exerted in the numerous public and private elementary schools (taught by whites and educated Indians) is undoubtedly Protestant. According to the agent's statement, the schools managed by religious societies, either as pay-schools or under contract with the "nations," are generally the most successful. However this may be, our own force on that large field dwindles into insignificance when compared with the strength of the sects.

Quite a number of tribes or divisions of tribes have no other form of religion presented to them than the various creeds of Protestantism. In some reservations the envoys of the sects labor side by side with our own missionaries. Besides the above-named denominations, we find the Episcopalians strongly represented, especially in Dakota; and elsewhere smaller numbers of Mennonites, Moravians, and Friends. The ministers and teachers, among whom there are not a few natives, are generally supported by associations, such as the Native Missionary Society, the American Missionary Association, the Society for the Propagation of the Gospel, the Presbyterian Women's Board of Foreign Missions, the Ladies' Home Missionary Society.

Not a few tribes, among whom we have no missions, are likewise unprovided with preachers or teachers sent directly and supported by the sects. Still, to all, or almost all of them, non-Catholic forms of belief and worship are offered, *together with the secular instruction provided for by the Government.* In very many cases the agents select the teachers—frequently members of their own household—with a view to win over the Indian youth to their own sect, or, at least, to imbue them with what they term "non-sectarian Christianity." Nor are the adults left unsolicited. They are invited to the religious exercises held by government *employés* in their residences, or in school-houses. And *semper aliquid hæret.*

If we add to this the bias given, by Protestant teachers, to the pupils in the governmental "training schools," the religious training of the children confided by the Government to various denominational institutions on reservations and "in states," and the influence which those educated youths will one day exert on their companions and families, the immense advantage will become patent which Protestantism, at the present day, has over the Church in giving direction to the religious thought of our still unconverted Indian brethren. And whatever may be the practical result—as to the forming of sincere convictions and Christian morals—of so much direct and indirect proselytizing, one thing is

certain: in the medley of truth and error, of vague, confused and diluted religious ideas, thus distilled into the Indian mind, the fundamental trait of Protestantism—denial of the one divinely instituted authority—will nowhere be wanting.

Shall we, then, censure the Administration for thus employing funds belonging to the tribes, and, to some extent, drawing upon the public treasury for the promotion of sectarian interests? We must distinguish. There is ample cause for complaint as regards the action of subaltern officers in the Indian Department. Thus, the expulsion of a Catholic missionary from a reservation because, in the race with his Episcopalian rival, he had "the inside track," the forcing of proselytizing teachers on Catholic tribes, and similar proceedings, are, to put it mildly, a disingenuous use of power, and will hardly be approved of by any fair-minded American.[1] But it

[1] The pretended offence of the missionary in question was that he had used his influence with the Indians to prevent them sending children to the Indian industrial schools—that is, the so-called Training Schools in the Sates, from which they may be expected to return more or less Protestantized.

"Regular moral and religious instruction is given daily. A part of one evening in the week is devoted to Bible study in each section, under the teacher in charge. . . . The different ministers of Carlisle have officiated for us, each one in turn taking six or seven consecutive Sundays, and giving a regular afternoon service, which was attended by all the students."

This extract from the report of the *Carlisle Indian Industrial School* speaks for itself. If the statement of an agent may be believed, children are occasionally kidnapped for those institutions. From the fact that a number of children had to be sent back to their parents, *by order of the Indian Office*, the accusation gains a color of truth.

The Superintendent of Indian Schools himself is compelled to make the following declaration.

"The method of obtaining pupils for the several training schools should be changed. Each of these schools, just before the commencement of the school year, sends its representative to the several agencies from which it expects to obtain Indian children to consent to go to the school he represents. The consequence is that promises are made to Indian children and their parents that are afterwards broken. Another bad result of this competitive canvassing for pupils for the training schools is seen in the bad physical and bad moral condition of some of the pupils thus obtained."

Evidently, "there is money" in educating Indians. And for discouraging parents from sending children to such institutions a priest is expelled from a reservation and "from the Indian country," by order of the honorable Secretary of the Interior!

Hear what an honest superintendent writes of the *Chilocco Industrial School:*

"Indians come and go at pleasure and do as they please while here. Cattlemen locate their herds on the school farm, come and go through the fences at pleasure, and defy any one who attempts to interfere. A race-course has been laid out on the school farm and horse-racing and whiskey-selling have been added to the list. It is safe to say that more drunken Indians may be seen at this school than at any agency in the Territory."

The number of teachers and other employees at that institution (including 12 "Cadet Sergeants") was *eighty-five* last year. It opened, in 1884, with 186 pupils—boys and girls; the number of pupils in 1885 is not reported. The care of 400 cattle consumed a great part of the boys' time.

The Haskel Institute, another training school, was built on land donated for the purpose to the Government by citizens of Lawrence, Kansas. It was visited by sick-

is of questionable propriety to find fault with the Administration for aiding private enterprise, promotive of the *civilization* of its ward, though the interests of *religious* parties may *indirectly* be promoted by such assistance. We may deeply regret, for the sake of our poor red brethren, that any number of them should be given the shadow for the substance, and that, together with the knowledge of their Creator and their duties towards Him, they should imbibe the subtle poison which slowly, but surely, corrodes both faith and charity. But we cannot consistently remonstrate against a measure of which we avail ourselves to the full extent of our ability. Our own day and boarding schools on the reservations, and such educational establishments "in the States" as are ready to receive Indian pupils, are, on the whole, placed on the same footing with those of the sects. In many of our missions, the teaching Sisters and Brothers are salaried out of funds due the tribes by treaty; and the Indian boarders in most of our institutions are either drawing the equivalent of their "rations" in money, or are otherwise sustained by contract. Nothing, then, remains for us to do in that contest—that dread competition for souls—but to multiply or enlarge our educational establishments on reservations and in Indian neighborhoods, to receive Indian pupils in our religious institutions throughout the country, and then apply for our quota of the Indian funds.[1]

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ness and death, in the first year of its existence; of 280 pupils, ten (between 15 and 23 years of age) died of pneumonia and congestion of heart and lungs. The anxiety for securing pupils had been so great that the house was occupied before the walls were dry and the heating apparatus in working order.

Truly, "there is a war going on for the Indians," as one of the Dakota pupils of *Hampton Institute* was made to say in her commencement speech last year.

[1] On this thorny question, the Indian School Superintendent thus expresses himself in his Report to the Department of the Interior, in 1885.

"All persons who know what has been done by Christian effort in Indian educational work, must heartily agree in saying that this effort should not be permitted to relax by reason of a failure of the government to encourage religious organizations that wish to send their schoolmasters among Indians. But the desire of the government to induce religious and philanthropic organizations not to relax their efforts for the benefit of the Indian should not lead it into the mistake of permitting any sect or educational society to use the friendship of the government in its own interest—to use the government in any effort to proselytize or fill its own purse.

"Therefore, the government should enter into no entangling alliance with any religious denomination or educational society. It should not permit any religious society to make its proselyters or its missionaries, as such, teachers of government schools. In other words, it should not permit any teacher to be appointed and paid by the government as a Presbyterian or Catholic or Episcopalian or Baptist government school teacher, and it should not, in its liberality, say to either the Catholic or Presbyterian or Baptist or Episcopalian Church: 'Here are school-buildings, which have been erected by the use of an appropriation made by Congress for the purpose of establishing a government school for Indians. You may take them free of rent and supply the school with teachers who are of your church, and make it an Indian school of your denomination, and the government will pay you so much per capita per annum for every In-

The assignment of the Indian Agencies to the several religious denominations—a measure as unpractical as it was unjust—has, under our last Administration, been happily dropped. If not yet absolutely free to plant the cross wherever we choose on the reservations and in Indian territory, we have before us a wide field for the display of missionary zeal and enterprise,—wider, in fact, than we may hope to supply for many years to come. In most of our existing missions there is room for expansion. Tribes, once partly or wholly Catholic—and still so, nominally at least,—are destitute of residing missionaries, and but rarely visited. A number of agencies among pagan tribes, that once were offered to Protestant denominations, have been left uncared for by the respective sects; and we are now welcome, nay, solicited, to enter upon the field.[1] How long we are to enjoy this privilege, is another question.

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dian child you may induce or the government may compel to attend the school.' If the government were to give away to one church one of its school-buildings on such terms, it would be compelled, if its acts were controlled by logic, to give another building to another church, until it would have none under its own control, and there would be inaugurated, under the supervision of the government, a wrangle of the sects over the appropriations on the one hand, and over the souls of the Indians on the other. The government should control, by its own appointees, all schools which occupy buildings erected with funds appropriated for school-building purposes. While doing this, the government should be liberal in making contracts with religious denominations to teach Indian children in schools established by those denominations. It should throw open the door and say to all denominations: 'There should be no monopoly in good works. Enter all of you and do whatever your hands may find of good work to do, and in your efforts the government will give to you encouragement out of its liberal purse.' In other words, the government, without partiality, should encourage all the churches to work in this broad field of philanthropic endeavor, but in its management of government schools it should be in no degree under sectarian control."

In 1885, there existed contracts between the government and the President of our Indian Bureau, according to which the former was to pay from $100 to $120 per annum for as many Indian pupils—not exceeding the number of about 2000—as there would be boarded and instructed in 21 different Catholic institutions. This is far in excess of what non-Catholic parties obtained, and—probably—asked for; and well may they be satisfied with what is done, indirectly, for the furtherance of their cause, in about 130 government schools, with more than 1100 teachers and employees. The number of *Government schools under Catholic superintendence* is seven, with about fifty teachers.

[1] The following quotations from the reports of agents are here given for what they may be worth. They certainly contain food for reflection.

Round Valley Agency, Cal.

"No missionary has been sent to this agency for several years past. I have applied to several church organizations for a missionary, but up to this time none has been sent. . . . A regular Sabbath school has been maintained during the year with a very large attendance." (This agency was formerly assigned to the Methodists.)

Tula River Agency, Cal.

"No missionary work has ever been done for the Indians, only by their agents and employees, except an occasional visit of a Catholic priest. They have, however, been

The current of feeling in high and influential circles, it would seem, is rather against us. It is difficult, at least, otherwise to explain the singular mistake lately made by the Administration—the publication of a document, printed by order of Congress, at the expense of the United States Treasury, and containing the reports of various Protestant societies engaged in the Indian missions, together with speeches delivered at a conference of the "friends of Indian civilization," in one of which the following passage—referring to the Presbyterian mission among the Pueblos—occurs:

"You all understand how difficult our work has been there—the communities being generally Catholic and under the influence of the priests. In spite of the Catholic priests, and what is a great deal worse, the Mormon priests, we have made our way, because the people thought we spoke better English."[1]

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under Catholic influence ever since coming in contact with the Mexican population." (Formerly assigned to the Methodists.)

Mescalero and Jicarilla Apache Agency, N. Mexico.

"Father Garnier, curé of Lincoln, occasionally passes here. He is a very pious and worthy man, but his parish is so large that he has no time to devote to work here." (The number of Indians belonging to that agency is 1383. They were once given to the Presbyterians.)

Ouray Agency, Utah.

"There has been no missionary work done among these Indians since the establishment of the agency, excepting by the Mormons. . . . This agency is under the control of the Unitarian religious society, who have never done any work among the Indians owing to the lack of accommodations for a missionary." (1252 Indians.)

Crow Agency, Montana.

"During the four years I have been in charge of this agency no missionary work has been done on this reservation." (There are 3973 Crows and Cheyennes on the reservation. They have lately been visited by a Jesuit Father. The agency was once assigned to the Methodists.)

Quinault Agency, Wash.

"We have no missionary here, nor none to visit occasionally. The distance and the difficulty in reaching the agency are too great to expect it. What we do is to give a good moral tone to our system, to have sabbath service, to dress our scholars in their best on the Lord's day, to have some little luxury prepared for them, to hold a singing service, and help them by our demeanor and advice." (This agency, too, was once given to the Methodists.)

Colorado River Agency, Arizona (1884).

"The Sabbath day is spent by the opening of Sabbath school in the morning with regular exercises, in which all the teachers engage very earnestly. In the afternoon there is prayer meeting and pleasant gospel teaching, singing, etc. In the evening there is a short lecture or talk, bible reading, and singing exercises. There is a splendid field here for missionary work, and it is to be hoped some one will come and enter the good work at an early day." (1012 Indians.)

[1] In some newspaper articles under the heading, "Has Cleveland found his Burchard?" the above passage (in the speech of the Rev. Dr. Kendall) is commented on in this wise:

"From this we would infer that the board and the evangelical agencies by which it

The political party opposed to the present Administration has quickly perceived and adroitly made use of that blunder. As to us, the most practical protest—the only one worthy of true Catholic mettle—against such mistaken policy will be a hearty, generous, and universal endorsement of our beloved prelates' late enactments for the support of the Indian missions. The opportunity for joining in this protest will be given to all, not excluding the most humble members of the mystic body of Christ, when, on the next first Sunday of Lent, the plate will be passed around in our churches.

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is working, *and the President who so warmly approves their methods*, all regard Mormonism, Catholicism and Paganism as nearly equal evils from which the Indian must be converted."

This is rather disingenuous. The President, it is true, highly complimented the efforts of the "Friends of Indian civilization" (a committee of whom waited on him), and remarked that he had "learned to acknowledge, and more so every day, the benefit which this government has received and the obligation which it owes to Christian and secular teaching." But that interview took place *previously* to the meeting at which Dr. Kendall delivered his remarkable speech, and it is more than doubtful that the committee in question submitted their anti-Catholic plan of campaign for the President's approval.

The document referred to in our text is the "Report of the Board of Indian Commissioners for 1885," and must not be confounded with the "Annual Report of the Commissioner of Indian Affairs," from which the extracts in our notes are taken. It contains accounts of the work of the Indian missions of the Baptists, the Congregationalists, the Episcopalians, the Friends, the Methodists, and the Presbyterians, but ignores the labors of Catholic missionaries.

The following extracts from the reports of Pueblo agents will be read with interest, in this connection.

"I reckon there are, more or less, fifteen hundred boys and girls in the nineteen Pueblos, who attend no school, hut are growing in idleness, in indolence, in superstition. . . . This gloomy and truly sad picture, but true, has a way of being avoided by declaring by law that the education of the Indian youth is *obligatory* for every one of them between the ages of eight and eighteen years, under correctional pain. . . . Pedro Sanchez, Ind. Ag."

The successor of Mr. Pedro Sanchez happily takes a different view of the matter. He writes:

"I am sorry to say that the day-schools in this agency have not done very well, partly due to the teachers themselves and partly to the parents of the children. The teachers only taught school two hours in the morning and none in the afternoon, and they have paid more attention to missionary work than to teach the Indians the rudiments of learning. The parents of the children told me, in all the pueblos where there are schools, that they, being Catholics, did not like and would not send their children to Protestant schools, and I did not see a single instance where the schools are, where a boy could read and write. I strongly recommend these day schools in the pueblos, but on a different plan from what they have heen heretofore. The teachers should be men that may know English and Spanish thoroughly, because the latter is the general language of all the Pueblo Indians, and of the religious denomination the Indians may want, that is, Catholics, because the Indians have told me plainly they will not send their children to Protestant schools, as the daily attendance of the children will prove. . . . Dolores Romero, Ind. Ag."

The average attendance in six day schools was, respectively, 20, 12, 10, 7, 7, 6. Six teachers and two assistants were paid for their labors (as above)—one, $900, five each $720, one $480, and one $360, per annum. The first Catholic Pueblo school was to be opened this month (September, 1885). May others soon follow!